2: Jochelson E-5 (1884-1902) 1933 Yakut

177 a table, *ostuol*, shows its origin from the Russian word for table, *stol*.
352 In ancient times, the Yakut used tables without legs, or boards, which were called *sandaly*. These were placed on the floor before the visitors or on the bank between them.

354 The fireplace (*osox*, or *kömülüök*, from the Russian, *kamelek*, No. 9) is situated in the northeastern corner of the dwelling; its front part faces the dividing line between the male and female halves of the house. The hearth, quadratic in form, consists of a wooden trough made of logs or heavy boards, and lined with beaten clay. The length of the sides of the trough is about 5 feet and the height about 11 inches. The chimney, open in front and sloping backward somewhat, consists of poles, tied with twigs at the top, over the roof, and coated inside with clay. The mistress of the house is the chief guardian of the hearth which is the family protector. She alone is privileged to pass in front of it; all the other women must go around back of it. If the master of the house or an honorary guest stands in front of the hearth, the mistress too must pass behind it. During her menstrual period a woman is not allowed to touch the fire or to approach the hearth. A woman lying-in and her midwife may not enter the part of the house lighted by the flame of the hearth. A bride entering the house of her husband must throw a few little sticks into the fire and make a libation of melted butter. After these, she becomes a member of the family. It seems that the throwing of little sticks is symbolic of making fire, the task of a woman member of the family. A photograph of the Yakut hearth (Fig. 52) may be seen in the chapter on pottery.

Fig. 21 (70-9284, 9281). Model of a Table and a Chair.

562 841 844 585 354

342 171 Fig. 22 shows the exterior of the Yakut earth hut. When built separately from the earth hut for cattle, it has the form of a truncated pyramid, but in the illustration the two structures are combined. The cattle stable has an exit door to the yard, but there is also an inside door leading from the dwelling to the cattle stable (Fig. 19). The Russians call the Yakut earth hut, *yourta*, a name given to all types of native dwellings whether tents or permanent huts. The Yakut themselves call their earth hut, *balahan*, a name used also by the Mongoloid peoples of Siberia. There is a winter earth hut (*kystyk balahan*) and a summer earth hut (*sayylyk balahan*) which do not differ. The summer hut is

6: Sauer--126 [2] G-5 (1785-94) 1802 Yakut
116, 551, 844, 851

"At the time of parturition, the husband is called, and two skilful women in his presence assist the delivery. If a son be born, a fat mare is killed on the third day; all the neigbours are invited to supper; the child is rubbed all over with fat, and a name given to it, --the more insignificant the better, for an elegant name would entice the demons to be continually about it. No ceremony is observed if the child be a daughter."

7: Shklovsky -- 53 - 54 T-3 (1891-92)1916 Yakut
116, 585, 776, 782, 844

"As soon as the fire blazed on the hearth, they seated Kitchipyr [RCH: the bride of a wedding attended by the author] on the seat by the wall and hung a curtain of suède before her. On the threshold of the hut a young colt was killed, and the blood which spouted from the jugular vein was placed in a cauldron. The Shaman, taking some in a small bowl, poured it out on the ground at the door in order that the terrible god, Oulooss-Hannak-Tayon, his wife Han-Hatine, also the Lord of all Evil Spirits, Arsine-Dolai, who 'has a mouth at the back of his head and eyes in his temples,' might not bring harm into the dwelling. Another small bowl of blood the Shaman poured into the fire, a similar libation to the 'Spirit of the Hut', the little old woman, Nyaha Haraksine, who 'lives under the pole which supports the roof of the hut'; and also to the 'Patroness and Mother Saviour and Compassionate Lady Aisit-Hatine'. This kind goddess is the patroness of the Yakuts in general and of the women in particular. It is she who arranges the marriages, decides the fate of the pair, and helps [54] women in child-birth. According to the endless fairy-tale, 'Khan Jargistai,' which contains all Yakutian cosmogony, this goddess came to the first woman in her travail, remained with her three days, then left her, declaring that henceforth, so long as the Yakuts should exist, every woman three days after child-birth should rise, wash herself, and feed the cattle."

14: Krauss--177 E-5 (no date) 1888 Yakut
844

Ajsyt (the distributor of goods). This female deity has her abode in heaven; she does benefits by sending the people children and facilitates delivery to the women. She is favorable in general and especially towards women; she makes menstruation return after a childbirth. After lucky deliveries she is offered sacrifices.

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

326 The same kind of superstitious awe with which the shamans were
756 regarded was also applied to the smiths, particularly hereditary smiths who were believed to have mysterious powers. The smith was considered to some extent related to the shaman. "The smith and the shaman are out of one nest." Smiths could treat illnesses, give advice and even make prophecies. The smith forged iron pendants for the shaman's costume, and this fact alone made him awesome. The smith had special power over the spirits for, according to Yakut superstition, spirits were afraid of the sound of iron and the noise of the smith's bellows.

776 Apart from shamanism, the Yakuts had another cult, connected with
782 their livelihood. The chief deity in this cult was Bay-Bayanay, the spirit of the forest and patron of hunting and fishing. According to some beliefs, Bayanay had 11 brothers. They brought luck in hunting and fishing, so that the hunter exorted them to help him before he went out hunting, and after a successful hunt made them offerings of some of the catch by throwing pieces of fat into the fire or smearing the images of Bayanay with blood.

776 The belief in ichchi or "masters" of different objects was evidently connected with hunting and fishing. The Yakuts believed that all animals, trees, and different phenomena of nature possessed ichchi, just as certain domestic articles, such as knives and axes. The ichchi themselves were neither good nor evil. In order to placate the "masters" of the mountains, cliffs, rivers, forests and so on, at various places—river crossings, mountain passes and so on—the Yakuts left small offerings of pieces of meat, butter and other food, and also scraps of cloth. The worship of
776 certain animals came close to this cult as well. The bear was an object
825 of great reverence and as a result people avoided calling it by name, were afraid of killing it, and considered it to be a transformed sorcerer. The eagle was also worshipped and called toyon kyyl ("mister beast"), and so were the raven, hawk and certain other birds and animals.

776 All these beliefs go back to the ancient means of livelihood of the Yakuts, and pastoralism also gave rise to its own set of beliefs and rituals. These comprised the cult of the deities of fertility, which was not preserved for very long and is therefore less known. Among these beliefs was clearly the belief in ayyy, benevolent deities who bestowed various benefits. It was thought the ayyy lived in the east.

First place among the benevolent spirits was taken by Urun-Ayyy-Toyon ("white lord and creator"), who lived in the eighth heaven, was kind and did not interfere in human affairs, hence there was apparently no cult of him. The image of this spirit was very much mixed up with features of the Christian God. According to a certain belief, still higher than Ayyy-Toyon was Aar-Toyon, who inhabited the ninth heaven. Below them followed a large number of other benevolent deities, who were supposed to bestow various blessings. The most important figure among them
[844] was the female deity *Aăuuhum* (Ayyysyt), who bestowed fertility, patronized women in labor and gave mothers their children. Sacrifices were made to Ayyysyt during childbirth, and since it was considered that after the birth this goddess remained three days in the house, a special female ritual (to which men were not allowed to come) was performed at the end of three days in order to celebrate her departure.

796 The chief ceremony in honor of the benevolent deities, the patrons of fertility, was the kumys festival, *ыһыах*, in the old days. This festival was organized in the spring or halfway through the summer, when there was plenty of milk; it was held in the open air, in the meadows, and many people gathered together for it. The peak moment of the festival

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

people have been taught to read and write. Work continues with those who are only partially literate in the network of adult schools. 212

In 1917 there were only two clubs, three small libraries and one museum in Yakutiya. In 1951 the Republic had more than 1000 educational-cultural establishments, among which there were about 500 reading rooms, several hundred libraries and 5 museums. At the present time there are Party schools in all rayons. In 1948, 986 amateur music and entertainment groups were functioning in the various clubs. There are regular amateur art exhibitions in the clubs and houses of culture. In the north, e.g., the Anabarskiy, Olenekskiy and other rayons,—Red tents with mobile film units have been set up for the population of the tundra. 217 178 871

Public Health

Planned medical assistance was not provided for the population of Yakutiya until the coming of the Soviet regime. By 1927 there were 37 hospitals, 50 medical-assistant points with 627 beds, and 20 outpatient clinics in the Republic. Over the years of the Five-Year Plans the medical network has been greatly increased. There are now more than 630 medical establishments in the Republic, which employ 500 doctors and more than 2500 personnel with intermediate medical training. 743

An important health center has been created in Yakutsk. The Republic hospital with 500 beds consists of several large standard blocks. It is fitted out with the latest medical equipment. There are also a number of specialized hospitals in Yakutiya. The 33 epidemiological stations and bacteriological laboratories are working hard; more than 500 clinical laboratories have been set up. Vaccination against measles, tularemia, etc. is carried out at a number of laboratories. Since 1940 medical assistance has been given to the population of the most remote parts of the Republic by aircraft. Flying surgeons performed 183 operations in the year 1951 alone. 743 744

The Yakuts have made great progress in safeguarding pregnant mothers and infants. In 1924 the first obstetric consultation office in the Republic was opened. In 1940 there were 9 state-owned maternity homes, 37 collective farm maternity homes and 37 permanent nurseries in service. In 1952 the number of nurseries had been raised to 82, with accommodation for 2644 children. 743 843 844

Particular attention has been given by the Yakut government to the campaign against a legacy of the past, i.e., such social diseases as tuberculosis and trachoma. A wide network of medical and disease-prevention establishments has been set up. Every man, woman and child undergoes tests for tuberculosis, and practically all the regional hospitals are equipped with X-ray apparatus. Antitubercular inoculation is normal practice. 744

In 1924 a special brigade was sent to Yakutiya from the center to make a study of different parts of the Yakut ASSR on the prevalence of trachoma. In 1945 the first trachoma clinic was opened. The incidence of trachoma has sharply declined as a result of tremendous work in preventive medicine and hygiene education; blindness due to trachoma has been reduced to nil. In many places there have been set up interrayon centers where specialized medical aid can be obtained. There are two mudbath resorts in Yakutiya. [164]

The number of medical officials has sharply increased. In 1952, as compared with 1922, the number of doctors had increased by a factor of 30, while there were 26 times more personnel with intermediate medical training. 759